The New Unity

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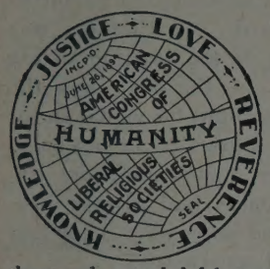

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Concerning the Pride of Man.

Out under the unpillared dome of Thy world, oh God, may I breathe in Thine air and say, "I am a man."

May I stand with feet firmly planted, looking clear-eyed out into Thy universe, fearing neither the few things I know nor the infinite I know not, but brave and sturdy and proud in that "I am a man."

Oh Lord, may the saying be no mockery upon my lips, but may I have led my life in that pathway of self-respect, of honesty, sincerity and the gentleness that becometh a man.

When my life is over, if Thou shalt call me into Thy presence, brave and unawed may I stand before Thee who hast known my struggle and my trial and say as beseems me, "I am a man."

THERE is an absolute connection between the snow on the side of the Rocky Mountains and the Cacti blossoms on the fields of Arizona. As truly as there is a telegraphic connection between St. Louis and St. Paul, so truly is there connection between one good deed and another. Reader, keep at it.

THE material universe responds to the smallest ripple of physical force. The scintillation of a fire-fly's wings helps light up the dreary spaces of the night, so the smile of the poorest mortal helps to brighten the darkness of the world in which we live. Why then should we be discouraged and so halting in working for the things we believe?

AN item is going the rounds saying "that a union of four hundred Hindu barbers have pledged themselves not to shave the heads of Hindu widows, thereby to disfigure them for life hereafter. The alleged cause is that their business is falling off, as a curse visited upon them by God for this act of mutilation. Thus it is through childish reasonings that the human soul gropes its way toward the light.

OUR exchanges show how very generally the churches of the liberal group have adopted the plan of lifting the annual business meeting into an annual family gathering, where around the common board the higher business is transacted. Among recent illustrations of this we notice the annual meeting of the Unitarian church at Madison, Wisconsin, and Pittsburg, Pa., another indication of how the new church is taking upon itself new forms.

A COMMITTEE of which Dr. Thomas Kerr, of Rockford, is chairman, has been organized in the interest of the Nagarkar Mission in Bombay, India. From pressure of time we have been unable to give editorial attention to the appeal with which we have sympathy and to which we will gladly lend our aid. Next week we will publish the appeal in full with more adequate editorial comment. Meanwhile we bid our Rockford friends and their associates God-speed in their good work.

IT is well to be reminded often that there is a mighty energy that gathers the fruit above our reach, that draws the lines we cannot control, but we also need to be reminded that we are co-workers with that power and that through us is that potency directed or thwarted. God never yet builded a church all alone and He never will. He never yet established a Sunday-school, founded a university, humanized a community or purified the politics of a city all alone and He never will. He never yet dissipated a superstition, sanctified a home or builded a library all alone and He never will. If we want any of these things we must take hold and help ourselves, only by so doing will God help us.

THE *Union Presbyterian*, as quoted in the *Literary Digest*, speaks a wise word in the interests of the old family pew. It is not the whole truth. It recognizes only one element in the problem, but it is sad that the family unity is being lost in the church. The Sunday School, the Christian Endeavor, the Young People's Union and the never-flagging procession of things for "young people" and children invented in these days, more than the loss of the exclusive ownership of the pew, is accountable for the fact that the children do not come to church and that when they do they flock together instead of sitting with father and mother, until at last they wander away altogether on the streets and into the world, anywhere but into the church.

ALPHEUS, the river God, became enamoured of the coy nymph Arethusa, pursued her panting over the dales and through the mountains of Greece until she sank into the arms of the ocean and it bore her to distant coral caves at the gates of Syracuse in far-off Sicily where she appeared again as a murmuring fountain, flowing perennially, cooling parched lips and soothing the feverish pulse of the passer-by. Science matches this beautiful legend of sunny Greece with veritable facts, when we apply it to the ever-astounding marvel of that deathless thing we call Influence. Like a shy goddess does the silent loveliness of some peasant mother shrink from the cold embraces of worldliness and coarseness to spring up again in some far-off land adding gentleness to valor in some manly life.

THE January meeting of the American Unitarian Association was of more than usual interest. At that meeting both the district superintendents for the south and middle west, George L. Chaney for the former, and T. B. Forbush for the latter, tendered their resignations, which resignations were accepted with due acknowledgment of the faithful services rendered by each. The immediate cause for this step in both cases is financial. There must be retrenchment somewhere and both these superintendents generously recognize that their salaries would go a good ways toward helping on

the work they had fostered. The more remote causes for this step are more difficult to find but are the most important. The successes of this plan of superintendency are tangible and obvious. The failure of it is also a contribution to the cause. Even the loyal denominationalist, Mr. Chaney, in his letter of resignation, in speaking of the future, probably inadvertently, speaks of "liberal church extension in the South" rather than "Unitarian church extension." This, to our mind, is one of the lessons. There is something larger than a "Unitarian" church however defined, so long as it is rimmed by a name, a controversial and a theological Christian implication, and for this larger thing alone is the south as well as the north waiting.

A RAY of light breaks upon the political horizon of Chicago in an agitation inaugurated by the Civic Federation looking towards municipal reform. A committee of one hundred is to be organized. Several preliminary meetings have already been held. Nearly all of the representative gentlemen at these preliminary meetings agree that the only solution of the vexed problem is the divorcement of municipal affairs from party politics, but these same gentlemen are divided as to the wisdom of beginning now. The individual contingency that always lays hold of the skirts of reform is on hand to say "*the time has not come yet.*" In politics and in religion this is the final hold-back that retards all good things. Theodore Parker said that "the world was ready for a new thought the moment it reached earth from heaven." We know of no reason why this principle should be modified. The time to begin is when the vision breaks upon the mind. Any deliberate delay is a compromise of the spirit. It is compounding with the forces of death and not waiting upon the forces of life. The sooner any good work is begun the sooner will the triumph come. "The hour cometh and now is when the Father must be served in spirit and in truth."

A Symposium on Religions.

Chicago with all its other possessions has a "Woman's League," an organization so liberal in its purpose that it will not carry the word in its name; so religious in its spirit that it will not put the word into its title. At least this is its aspiration. This colorless organization was deliberately sought for that it might become a circle for the study of religion. It is characteristic of the times and perhaps emphatically so of our city. It seeks fraternity at the sacrifice of activity, determined to find fellowship even though it must be secured at the cost of indolence. It prefers to commit itself to nothing lest it might narrow its sympathies somewhere, or offend an established sympathy or mar the peace within existing lines.

At its last meeting this league had a notable symposium at which twelve women, representing twelve different denominations, gave reasons why they were what they were A woman answered to each of the following names, saying why they were Roman Catholic, Presbyterian, Congregationalist, Methodist, Baptist, the New Church, Unitarian, Independent, a Friend, a Jew, an Ethical Culturist and "Why I am none of these." The Universalists and Episcopalians were accidentally without representation.

Miss Eliza Allen Starr hailed from a Puritan ancestry. She was brought up under the influence of Emerson, Bryant, Holmes and Carlyle, had passed through the ministry of Theodore Parker and after nine years of mental struggle entered into the arms of the Mother Church, the Catholic Church, which she has found sufficient to both her religious and intellectual needs ever since.

Mrs. Vernette Snyder playfully intimated that she "was predestined from eternity to be a Presbyterian, being made such by birth and subsequent environment, but subsequent education and experience had confirmed the inherited privilege." She seemed to glory in the tenets of Calvin and Knox and the "Presbyterian power of resistance," but still found room in the Presbyterian Church for growth. Apparently without attempting to reconcile the conclusion of the Presbyterians concerning "the general sinfulness of the race" she said, "what matters it where the separate small stone is placed in the great cathedral if it only contributes to the perfection of the great structure for worship and aspiration? Even so every human soul and group of believers have their places in the great spiritual temple of humanity."

Mrs. Alice E. Bates exploited Congregationalism on account of its principles of government, congregational independence and the use of the least possible machinery, hence no ceremony, no forms, no ritualism. She said it compelled the assent of no creeds and still it held the essentials of salvation and was recognized in the forefront of missionary work and education. She was well satisfied to stay inside a church with such a history.

Mrs. Mary Pierce Bolton was born a Methodist and subsequent conversion and experience more firmly committed her to John Wesley's church which "had revived a dead hemisphere."

Mrs. Lida W. Miller was a Baptist "because they had no use for popes or kings. They had always held to the word of God and its full authority, had advocated liberty of thought and worship and had never shed a drop of blood in compelling others to adopt their religious faith."

Mrs. Mary W. Bulkeley being born into the Unitarian fold had not been reborn out of it. There were three principles held by them, *viz.*, reason, freedom of thought, religious simplicity. The Unitarians appreciated the value of the individual and recognized that through it alone can come the eternal salvation. Christ's emphasis in character was adopted and reference was made to the distinguished representatives, reaching from Channing to Martineau.

Mrs. Mary E. Galvin had become a Swedenborgian by long study and final conviction. "It made God to her a present real life instead of an infinitely distant and unapproachable something. In Christ the eternal God appeared not making a trinity but a unity, Christ being God. The Bible was the word of God because of its interior meaning, its second sense; heaven a state of perfect love, hell a condition of hate and evil."

Mrs. Hannah A. Plummer had "a birthright membership with the Friends; was such now by virtue of the doctrine of the interior light. God in the soul was the Christ. Imagination might be mistaken for the inner voice but Christ could not be so misunderstood. This made ministers unnecessary. The Friends had always protested against war and impurity. They had suffered for liberty of conscience."

Mrs. Elizabeth H. Ball spoke for the Independents. She "had gone out of the Methodist Church with Dr. Thomas and found in the Independent movement a solution of the confusion of Christian discord. The principle thing in Christianity is the Fatherhood of God and the brotherhood of man and not intellectual conceptions about the supernatural."

Mrs. Henry Frank spoke for Judaism which has "offered the highest ethical conceptions of God. Judaism recognized no intervals of divine silence. The God of Israel ever spoke to his people." She was a radical Jew and did not "observe the old law but sympathized with those who did. Judaism was inclusive even of Christianity. The latter had brought nothing new. Jews formed a Palestine everywhere God sent them. There was no Jewish politics as apart from others. Moses had declared the sanctity of liberty and the sacredness of race. Jerusalem to the liberal Jew meant the highest manhood and the following of one's noblest ideals."

Miss Juniata Stafford was a member of the Ethical Culture Society "because it gave her a working basis, this basis the fact of right and wrong. Men know that virtue is good and vice is evil. Religious beliefs on the contrary give rise to dispute and uncertainty. Ethical culture is a continuous movement. There is to be no rest at any point. It means progress. Her temperament demands the absence of worship."

Mrs. C. C. Holt was brought up in the Episcopal church of the high school but could not remain. The Reformed Episcopal Church was tried with little satisfaction; another evangelical denomination tried with the same result. Finally came the determination to remain outside all organized religion, and so she was there to tell why "she was with none of these." Among the reasons were,—that "God cannot be known. The absolute cannot be made into terms of thought. The ethical basis of human experience remains the only solid ground. A reverent agnostic is the only attitude of the lover of truth at present."

This in brief is the line of argument com-

piled from the report of the meet ing published in the *Inter Ocean*. The attendance was large, the interest lively throughout. Every speaker was amply applauded and the inference is plain from that meeting that not only was each speaker complacently happy in her favorite church but that they were all of them very happy in each other. The courtesy that was pledged not to say disagreeable things was elevated into a religious grace at that meeting. The inference from it all would seem to be that at least the women of Chicago are very well churched; that in their religious life they are happy and enthusiastic.

But is this a safe inference? Does this meeting represent the actual situation? This program doubtless justifies itself. It was a happy thought to find happy women who are theologically contented each to speak for a respectable, a recognized and established constituency, but this is but one side of the shield and the least stimulating and I fear in most cases the least commanding side. What of the discontented, the wandering, the emigrants, the seekers, and more sad to contemplate, the religiously blasé, the complacent, the conventional, to whom their church is only a social convenience, a conventional attachment to their lives? If this league really wants to study the religious situation and to deal with living questions, it must needs organize at least one more symposium and summon the women who will give reasons why they are no *longer contented to be* Catholics, Presbyterians, Unitarians, Universalists, etc. Has not the discontent of the century smitten the women as well as the men? Where were the representatives of the hot questions in religion today? We miss the numbers,—why I am a Spiritualist; why I am a Theosophist; why I am a Christian Scientist, in some one of its various phases. This last constituency represents the great recruiting grounds among the cultivated women of Chicago. Mrs. Holt spoke frankly and clearly to the text, 'why I am none of these." Was there no one to speak for a large constituency by speaking to the words, "Why I am *for all of these*"? Has not this league felt the synthetic tendency which is bringing people together not to *talk* but to *do*, not to *discuss* but to *live* the religious life? There was a lost opportunity at this meeting, for certainly there were women in that presence who would have been glad to answer the question, "Why I am for Christian union," a movement so active and real among evangelical Christianity today, and there were others, we trust, in that audience who would have been glad to answer the question, "Why I belong to the Liberal Religious Congress," an organization that believes that the time now is when at least the believers in a non-sacrificial salvation, in religion as natural and not miraculous; when Jew and Universalist, Unitarian, Ethical Culturist, Independent and thousands of the discontented, the spiritual pilgrims of the day may join together and do many things together in many communities where separately they do nothing and can do nothing.

This symposium shows how complacent the modern woman is over the *old* questions of theology, how grass grown are the battlefields of the ecclesiastical controversies of the last generation. We fear it also shows how timid the average woman is about entering upon the vital discussions of religion that belong to today, at least away from home. The club life of today for men and women has a tendency to seek fellowship, a common ground of goodwill and co-operation on the *secondary* matters of art, economic, metaphysical and scientific questions rather than upon the *primary* matters of morals and religion. Without this primary basis the individual or society will ultimately miss the only fulcrum that will give them permanent leverage upon life.

These women did well, better than any men have done in Chicago, but there is still a call for some one to move the "previous question" not necessarily in an afternoon gathering of women who are immersed in the club industries of the day, but in that larger and more serious gathering of men and women represented by the word "community" in its largest and deepest sense. Notwithstanding the enthusiasm and complacency of these denominational women, they glorified, in the main, in the past. They did not discuss the future and I fear did not adequately feel the perplexities and the sanctities represented in the present question. The question before the house in which we are all members and where all of us have a vote is, what is the next thing to do in the religious world? This question raises the hot questions of where are we now and whither are we tending.

Bad Soul Feed.

A new enterprise lies open to some millionaire; and I am not sure but it will prove a vaster and nobler field than that filled by Rockefellers, Armours and Peabodys. A recent coroner's jury reports: "We consider that the legislature should take steps to put a stop to the inflammable and shocking literature that is sold, which we are of opinion leads to many a dreadful crime." This is a general conviction of all reasonable people. We are sure that living in a reading age, when every one is compelled to learn to read, involves a new social danger. Books may be written and circulated that are inflammable. But that bad reading is shocking to those it injures is not true; we wish it were. The trouble is we have a large class that is not shocked at all by the beastly and brutal.

Is the remedy in the legislature and in law? Is it possible to outreach those who cater to the real desires of people and live thereby? The farmers old rule is "Don't hoe weeds but hoe corn"; that is, cultivate the good and it will smother the evil. This is a law of nature. At last it is found that no ill is got rid of but by education. We suggest that a trust of millionaires be formed to furnish the best literature; especially in romance and travels, at a price below that of the cheap rubbish that is now doing the mischief. Can this be done as a business venture? Of that I do not know. It is not probable that we can oust the stuff without a positive cost. But will it pay? The blemish of our common school system has been that it has never undertaken to be more than intellectual. Direct moral education, or exercise of the moral faculties we have not been able to embody in our public system. But let us bear in mind that up to a recent date the Bible was in the schools; and there is no question but it had a mighty influence. For reasons satisfactory to the American people the Bible is now discarded from our schools. What substitute has been devised? The schools make readers; and with the masses they do little more. The question comes now what shall we read, and what is read. If education cannot do more than to teach to read; if it cannot form a correct taste for reading; and to some extent create a moral will not to read the debauching, then education is very far from doing a fully benevolent work. At present at least our school work needs supplementing. We must rely on them to make readers; society must look to other means to see that right reading material is furnished.

There is no question but that most of the wicked and debauching literature is written and sold because it is so nearly worthless it can be sold cheap. Our standard literature ought to be set to work to drive the other out of the market. If Cooper and Scott and Stevenson and Dickens and Irving and others of the approved sort can be placed in cheap and neat and attractive form before readers, it will not need legislation to get rid of any but positively licentious books. We are not just now so much in need of millions in university education as we are of a few millions set to work at the bottom. We suggest The American Cheap Literature Trust; put the best that can be got on the cars, in the cheap bookstores, on the news stands. Make it cheaper than the horrible and criminal can be sold for. Is it possible that the hoodlum readiness shown for war by our higher classes has its primal cause down in the lower-lived literature? E. P. P.

"LET the road be long and dreary,
And its end be out of sight;
Foot it bravely, strong or weary.
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee;
Trust in God, and do the right."

ON the coast of Eastern Asia one may often see the climbing bass or "Anabas scandens" deliberately leave the watery element to take a pleasure or a business jaunt along the seashore. The Malays call this queer fish "the tree climber," and quite correctly so, because specimens have often been taken from the sides of trees which they actually climbed to a height of six feet or more. While the silvery herring and the lovely salmon die almost as soon as they leave the water, the climbing bass gets along very well with very little of the nasty brine—the little which the peculiar construction of the gills enables it to take along on its trips on shore. When out promenading the Anabas scandens gets a good grip on the sand with its thin fins and then pushes itself forward with the tail. Climbing trees is effected in a similar manner.

THE friends of Mrs. Agassiz have contributed $6,000 to Radcliffe College to be used for the establishment of an Elizabeth Cary Agassiz scholarship.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

A Voice from the Darkness.

A voice from the darkness, a piteous crying of pain,
Beseeching the powers contending, blind powers of time:
Oh lift from my spirit this burden, this curse that I wear
Like a felon in fetters atoning for ages of sin.
The heir of eternities sinning I bend with the load,
And wait for the crushing contention to lighten my pain,
To drag me to darkness and chaos, to scatter my breath
Like a plague and a pillage to people, a curse among men.
Heredity! awful usurper of time-growing souls,
Unpitying power appalling that hearest no prayer,
No prayer through the darkest desponding, no prayer from the heart,
Oh tell me why I should be chastened for sins of my sire;
Why, longing to grow, I am baffled and sink to the earth
To fester forsaken, forgotten, by life's turbid throng,
While others surge upward abetted by powers that guide
Th' inscrutable fate of the universe time without mind.
Tho' stars grow and worlds grow, evolving the greater completeness,
Tho' life bears the tree of the ages to fruitage in man,
Tho' laws grow and knowledge trends steadily upward and onward,
What counts this for me thus accursed in the dark and defiled?—*C. C. K.*

An English-Speaking Alliance.

BY E. P. POWELL.

The remarkable fraternization of religions has been the startling social feature of the closing years of the nineteenth century. But the drawing together of religionists is only a part of the process of the drawing together of all civilization. This is especially emphasized in the growing fraternity of English-speaking peoples. There is no escaping the grand and glorious fact that no other nations have so freed themselves from blood love and form love as the Anglo-Saxon stock. Slowly and steadily our love for each other asserts itself over and above the astounding policy of political jingoism. The English, like ourselves, have faults—we both love progress and expansion; we both have a rather too strong faith in our own destiny; but England never has shown a more selfish spirit than we have shown in our relation to the aborigines of this continent, and toward Mexico. Brothers we are in both vices and virtues. On the wide earth no brethren have we so true, so honorable, so unselfish as the race that bore John Bright, Richard Cobden, and William Ewart Gladstone—the race that gives us Shakespeare and Browning and Tennyson and Bacon and Milton and Darwin. We and they are one. The American people will never be drawn into another war with the English so long as we continue to speak the same language, read the same literature and say the same prayers. Our institutions nearly all find their roots in those of Great Britain. Go where else we will and we are away from home; but go to England and it is our people, with our ways, our laws, our instincts, our natural dislikes and likes.

We have learned much of old conservative England; she has learned much of us. It would be a dull student that did not see we were learning much still. We taught her a better colonial system, and now she taxes herself to spread good government wherever she goes. On the other hand our President has more power by all odds than the Queen. The English people would never think of allowing a ruler to have power to declare war, or to threaten it. The English people are far behind us in a common-school system; but they manage municipalities much better than we. We have no such governed cities as Glasgow and Birmingham.

We were separated from the parent stock in 1776 not from hatred of the stock, but from the faults of the government. We never have declared our independence of the English people; of English literature and English common laws. We love them better year by year. Only shallow minds can fail to feel that it is one people still—one forever. And this fraternity of blood and thought and love has grown of late, and will grow. There is nothing that flows between us but water. This we have narrowed to a moment of time with electric cables. The grandest line of steamers in the world makes London and New York less than two Sundays apart. Her magazines lie on the tables of all our scholars; and at last the *Review of Reviews* has its editors in both countries in harmonious co-operation.

Hosmer, in a brilliant chapter of "Anglo Saxon Freedom," outlines a Fraternity of English-speaking peoples. On this side the Atlantic we have nearly fifty sovereign States, federated as a single Brother-Bond. On that side there are great States in Africa, Asia and Europe and Australia grown into a federation almost as independent as our own. England and South Wales and New Zealand are more like Maine and California and Oregon than like an Empire with dependencies. Is it a dream that some day not remote the great western Saxon world and the great eastern Saxon world shall be federated even more closely? Let foolish fire-eaters read the words of Sir Henry Parkes, from far-off South Wales, "I firmly believe it is within the range of human probability that the great groups of free communities connected with England will, in separate federations, be united with the Mother Country; and I also believe that in all reasonable probability, by some less distinct bond, even the United States of America will be connected with the great English-speaking congeries of free governments. I believe the circumstances of the world will develop some such new complex nationality as this, in which each of the parts will be free and independent, while united in one grand whole; which will civilize the globe."

This dream of universal civilization has displaced the dream of universal conquest; and it must be proudly claimed that with all our faults we, the English-speaking race, have really done what no other race has done, we have carried enlightenment wherever we have gone, and we have put out barbarism. Compare not only America with what it was one hundred years ago under the rule of Spain and France, but compare Africa and India and Australia with what they were when our folks began to invade those lands. Portugal held parts of Africa for these hundred years, and not a step of progress was made. Even the Boers Republic in South Africa was without progress until the English crowded her soil, and outvoted the natives. India is creating a great university system as well as popular government. The common school system of that province is superior to that of England herself.

The Westminster Review says, "Suppose England and the colonies united in forming an Imperial Parliament to which delegates might be sent from each of our parts. At present the British Empire possesses the most extensive territory and the largest population, together with the greatest amount of wealth and commerce, owned by any nation in ancient or modern times. We monopolize one-third of the world's trade, and more than one-fifth of the world's population is ruled over by the Queen of England. In time, and possibly not a very long time, the United States, numbering more than sixty millions, may form a part of an Anglo-Saxon Confederation which would then be unquestionably the strongest in the world, and which would unite the great Anglo-Saxon family by the strongest ties of any. It would then remain for four or five of the principal governments of Europe to consider whether they would keep up enormous armies at ruinous taxations, with the result of augmenting public debt and increasing the discontent of their subjects, or whether they would agree to a system which would enable them to disband armies, lessen taxation, redeem debt and banish discontent."

And why not? What separates us but a possible jealousy, and the necessity of feeling our way through constitutional and institutional growths? The other day a conference of ministers in New England, discussing a resolution to condemn war because of Venezuelan boundaries, substituted this resolution, "That we urge our senators and representatives in Congress to secure the immediate passage of a resolution in the name of the people of the United States, pledging the unreserved sympathy and support of this country to England in any decisive action which she may take, to put an instant end to the brutal tragedy enacted in Armenia."

A true Federal union of the English-speaking peoples is now supremely needed. Not an *imperiam, dei gratia*; but a fraternity by the grace of the people that freely constitute it.

The Righteousness Test.

There is a vast difference between saying to a person, "It is of no consequence to me whether you have a moral character of a certain standard or not," and the assertion "I will not exact as a condition to my fellowship with you, that you have a moral character of a certain standard." The first remark is an indication that you are indifferent to his morals; the second indicates merely that you will not make his morals a test of your fellowship. It is quite within the range of probabilities that you may care a great deal about his moral character and still be unwilling to exclude him, by certain test standards, from your fellowship.

One of the gravest mistakes the Christian church has ever made is the erection of barriers to exclude all who do not measure up to a certain standard in theology and righteousness. The liberal churches, seeing the vanity of the churchly and theological tests, have, for the most part abandoned them, but there still survives amongst them, to a great extent, the idea of the righteousness test; some profession, or covenant of an ethical character to which one must subscribe before he can participate in their fellowship. Doubtless these all have their value to those who are willing to submit to such tests; but the effect, so far as the great mass of people is concerned, has been to cut them off from all churches and to foster in them the feeling that religion is not for them. In fact they look upon all these tests with aversion and contempt. They see very clearly that the mere fact that a man professes a superior quality of righteousness or has signed his name to a covenant in which he promises that he will live righteously does not make him righteous or even keep him so. They see equally clearly that, if a man is righteous, it will appear without any such profession or covenant, and that many men whose names are not subscribed to any church covenant are every whit as pure and upright in character as any whose names are

thus subscribed. And they revolt from everything which looks like putting one's self into a class superior to the rest of his fellows. The taint of cant and hypocrisy is upon it. They will none of it.

What shall be said of these people? Will you say that they do not care for righteousness? That would be untrue. They do care for it. They desire it and try to be righteous with as much earnestness and as much success, no greater, and as frequent failure, no more, as their fellows who have covenanted with a church to be righteous. Will you say that they are entirely too fastidious? That does not alter the facts; and if you are to deal with them you must take them as they are. Will you say that unless they will make some profession of righteousness they cannot be in your fellowship? They will simply bow to your decision as they have to all the churches hitherto and try to live without you. All this is simply to repeat again the blunder the churches have made and still are making. In disfellowshiping this class the churches have cut themselves off from an immeasurable force of moral and religious energy they might otherwise have enlisted actively in their work, and the world and the cause of religious and ethical culture is the poorer today for it.

It is precisely this blunder that the Church of Good Will and the Free Religious Federation seek to correct. To one and all, irrespective of any and all tests, they say, "Come let us unite together in the common purpose to broaden and deepen the culture of all the human powers unto full-rounded manhood and womanhood. There is no profession, no covenant; simply a common, manly purpose to try to make their own lives and those of their fellow-men a little better right here now.

Is this a lowering of the church ideal or cheapening our appeal? As to cheapening the appeal, the whole attitude of the unconditioned fellowship is based upon the hypothesis of the religious nature in man, and its appeal is directly to that; if the church ideal is of a body of men and women united, then for the purpose of religious and ethical culture which shall enrich their own lives and make better and fairer the world in which they live, the ideal is not the least lowered. To widen a fellowship so that its boundaries shall encompass all who desire to enter therein would seem rather to raise the ideal from the exclusiveness of tests to the inclusiveness of universality.—L. J. DUNCAN in the *Federalist* for January (condensed).

Floral Decorations.

The charm and beauty of our religious services is so much more promoted by tasteful and appropriate floral decorations of our churches, that I am prompted, by my interest and some experience therein, to offer some suggestions on the subject.

Imprimis, my own love of flowers, I trace definitely to June, 1844, when Edward Bond, a student of the Theological School, induced us Meadville Sunday-school children to bring our flowers to the church for my sister and other girls to weave into a wreath, sent with our love to Laura Bridgeman, at the South Boston Blind Asylum; and he who had been, with Dr. Howe, her teacher, taught us Mrs. Heman's simple verses about the flowers. And for strengthening the impression thus made in earliest childhood I am deeply indebted to my most beloved teacher, the great botanist, Dr. Asa Gray, whose name and fame as a lovable man and devout evolutionist is as permanent in the minds and hearts of those who knew him as the majestic, soaring mountain of Colorado that bears his name.

But, coming back to the practical subject, it is not of floral decorations merely for special occasions, as Christmas, Easter or Flower Sunday I would write; for by common consent these high festivals cannot be fittingly celebrated without them. My thought is to beautify and ennoble religious services every Sunday of the year, by therein delighting the eye with beautiful flowers and plants, even as the ear is inspired with music, that through the sense of the beautiful the mind and heart may be more fully attuned to love and praise. The importance that invests each and every religious service should lead to making it as attractive and engaging as possible, and thereto we need the beautiful adjunct of plants and flowers. As with the music, if it is good each Sunday of the year, it will surely be better and more inspiring under the incentive of special occasions, and this adjunct to religious service should be deemed as indispensable as music itself. * * *

It is desirable, if circumstances permit, to have some vines and potted plants growing at the church, capable of being used at any time when needed. Many evergreens and plants will keep fresh enough for a succession of Sundays, and they may well be allowed to remain in position as long as they last. There is little danger of using too much green of any sort, however arranged or festooned, and especially is this the case if the light be strong or the carpet of a bright color. Ground pine or Southern moss, even in small quantities, goes far toward effective festooning. Masses of flowers of one sort and color always produce a good effect.

It is advisable that the main work of decoration should be done on Saturday afternoon, and propriety demands that all arrangement and placing of flowers, etc., promptly cease before the hour of service, so as not to delay or disturb the religious worship. Let contributors claim and dispose of their own articles after service, if they so desire; otherwise it is a good custom to have all the movable decorations used for the Sunday-school, and after its session given to the sick, if any such there be, or to the children, who ever delight in flowers. Thus portions of the decorations may be made to do a double service, and serve to instill into the youthful minds the love of the beautiful, while learning of the true and the good. And in this respect we all may well confess ourselves children able to be led to the good and the true "through the gate beautiful," to be led to a deeper and higher appreciation both of the beauty of holiness and the holiness of beauty.—JOSEPH SHIPPEN in the *Pacific Unitarian*.

Love.

There is no quality of human nature which has elicited more impassionate language than love. The choicest flowers of poetry have been laid at its feet, and religion has consecrated its divine character. Love takes the first rank among the tender emotions ascribed to the heart. Its influence is universally owned, it may give rise to the noblest impulses and sentiments and tend to shape the will at its bidding. As a psychological factor, love is usually defined to be a pleasure associated with its object, or, rather, a pleasure referred to its cause. This feeling therefore results from a passivity, a receptive condition, which is acted upon or affected by an agency, be it concrete, contemplative or imaginary. Apart from the love of the sexes, all objects of pleasure may be expressed in terms of love.

We speak of the love of God, the love of parents, the love of country, the love of mankind, the love of truth, the love of justice, the love of liberty. Like all dispositions, modes and tempers, love cannot be taught or commanded, for if the object to which this feeling is intended to be directed does not kindle the emotion, it is impossible to be solicited. In order to awaken love, it is not this emotion which is addressed, but the object must present qualities that excite it. The admiration, devotion and whatever else may be identified with love, absolutely depends on the character of the object, which may be highly deserving or worthless, but in either case the pleasurable is involved. There is a variability in the intensity and the scope of love. It weakens as it passes from the center to the circumference. The love of family is stronger than the love of the tribe. Altruism has the widest range but on that account it is usually faint and a rare virtue.

Though love be a heavenly flame, yet it burns dimly in many a breast, and how often is it shamed by those who profess it. It is the very nature of love that renders it capricious and fluctuating from one extreme to the other, falling as low as indifference and rising to the height of ecstacy, often impatient of judgment, sometimes spent on unworthy objects and partial in its estimation of merit. In spite of all these drawbacks, it must be granted that love may serve the best and holiest interests of man, still it would be a dangerous proposition to elevate it in principle above the sense of duty as a rule of human conduct. In fact a principle of morality which is founded on the feeling of pleasure is an unsafe guide, precarious and unsubstantial, as it misses the solid basis which only conscience can supply. A moral act is always the outcome of a conflict between competitive springs of action, the preference being on the side which is the worthier, the better, the purer.

The question in ethics is not what pleases me, but what I ought or should. It is the moral judgment that proclaims its decree in answer to opposing desires. In the rivalry for assent the ethical consciousness does not recognize the claim of the contestant. Any consideration diverging from its behests is offered as a bribe. Goodness and mercy may forgive but the sense of right is not humiliated, for it exacts the penalty of remorse which is all the more bitter if the consequences of the offense are irrevocable. He loves much who is much forgiven, yet this feeling cannot atone for the sting inflicted by malice, restore wounded honor and remove the scars of undeserved grief and sorrow. The lesson taught by the deep-felt regret for having disobeyed the dictates of duty, and violated obligations is immensely more effective in the education of mankind than the indulgence in the finest sentiments.

To love your neighbor as yourself is the grandest of all religious injunctions, but it puts an enormous strain on poor mortality to accomplish this feat; and to love your enemies is next to a miracle. They may have been rare natures, saintly, godlike, who transcended the ordinary possibilities of man, but in their case the exception shows that the more prosaic principle of duty is the one best adapted to our mundane existence for the achievement of an upright course of life. The moral heroism exhibited in the different relations of life, though commonly unnoticed when it lacks brilliancy, is far more prevalent than the proofs of a loving spirit. Manliness, integrity, honor and courage are the virtues most in request, and those who practice them constitute the backbone of society. The ethical knows no compromise, it is as universal as mathematics.

Right will remain right throughout eternity, which is as true as, that the whole is greater than a part, though the world should cease to exist. The predicate of absolute certainty cannot be applied to any other principles. The enthusiasm for a reight love, encounters a great risk in trying to supersede righteousness, so that moral maxims and precepts shall become superfluous luxuries. It will take a long time before the world will be prepared for such a transformation. The real office of love in the economy of man's composition is to mingle with the other levers of the soul, the spirit of kindness and tenderness that plead for equity and find pleasure in the discharge of duty. The progressive march of civilization cannot afford to miss any of the tendencies which lead towards its goal, and religion in being faithful to her task is bound to aid all the tentative efforts which develop and expand the capabilities of human nature. If love cannot be the essence of ethics, it is also excluded from being the essence of religion.—DR. A. B. ARNOLD.

The Ethics of Recreation.

Gen. ii. 1–6.

Whatever our opinions may be as to the scientific value of the opening chapters of Genesis, none of us can doubt, if he have at all understanding for poetic beauty, the charm and the glow of this introductory poem. True enough this exordium to the Bible does not intend to inform us how, under creative impulse the heavens ranged themselves into order and the earth clothed itself with beauty. Not when and how the torches were lit before which darkness took flight; not when and how the moon was crowned with a diamond sparkling with softer light; not when and how the stars tumbled out into space and rolled themselves into clusters and constellations; not when and how the forest waved to the first breeze or sounded the echo of the first winged minstrel's lay or the flowers raised their head in pride that the first dewdrop had left the memories of night's love on their blushing cheek,—is the purpose of this story to tell. Those that constantly seek in these books information which the astronomer and geologist can impart more fully and more assuredly, lose thereby the real delight and pleasure with which the Bible rewards its devoted courtiers.

That a divine creator is, is perhaps the fundamental note in this grand poem—not how he is or how he worked. That we are divine is the culmination of the lesson offered unto us. Not the secret of the heavens but the arcana of the sounding voice within would the writer unfold unto us:—the mysteries of our own heart and the blessed knowledge that we of clay hold within us spark of the eternal God. This is the sweet and uplifting message which Genesis heralds when it stories of God's creative "Let there be light," and of its effect filling with order the unexplored spaces and with life the waiting lands.

"And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made, and he rested on the seventh day from all his work which he had made. He blessed the seventh day and hallowed it because that in it He rested from all His work which God had created and made." * *

This chapter, say whatever you will about it, presents in a nutshell the philosophy of creation and recreation. What a wealth of thought does the one word "creation" encompass? Eternity stretches out its immeasurable lengths. An endless energy seated at the loom of the cycles spinning the thread of a web which ever changes its pattern and yet never ceases to be. Creation—star upon star joined together to rear the wall of a cathedral to which distant, dim constellations are the irridescent chandeliers, and flashing beacons of light farther on lend themselves to be the steeples and the chimes; a cathedral quivering with the song of the spheres, the angelic voices of flower and foliage, and at the altar, man the priest and with all that is as acolyte; a cathedral full of incense breathed heavenward by the plants whose breath so sweet and so fragrant is a prayer; a cathedral where love is sacrifice; a cathedral whose crypt are the everlasting rocks, washed by the depths of an unseen, unfathomed ocean. Creation is this and is still more—it is endless life and unceasing pulsation. What was is but prelude. What is is but one stanza. What will be is unnumbered canto in the divine poem of Genesis.

Creation so wonderful, and yet one frail being, weak, chained in time, rooted in circumstance, moulded of dust, destined to decay, child of life to be but slave of death, is its master. We lay our ear to the heart of the world—we listen to the throb of its aorta and distinguish its murmurs and beats. We read the strange hieroglyphics written across the pyramids built of clouds and clusters of light. By the swing of one pendulum in the great clock of eternity we count time; we command and the world obeys, we will it and desert changes into paradise; we order and continents separate; we demand and countries unite. Oceans yield to our bidding, mountains quake at our approach; the caverns of the earth are not secure from our prying curiosity. We open the gates of the treasure houses of the ages, and whatever is stored away there—black diamonds, glittering gold, pale silver—it is ours and for our use. So all creation has toiled for us. Therefore the law of toil is upon us. Creation spells this law of toil, and man, he for whom creation has toiled, feels this law's freedom. For him labor is not a curse, it is a blessing.

This then is the first message of this chapter: Labor is divine—it is not of the devil. Never was man destined not to work. Let the theologies teach whatever they may that man, under compulsion to work is bearing the punishment for misdeed done by his first ancestor. No greater, no more egregious deception was ever palmed off on the human race than this vile doctrine—it takes its inspiration not from the heights, but from the depths. It listens to the tones of the lowest in us, not to the tidings of the highest in us. We are workers because God is in us. A working God is the highest God. No other nation, no other scheme of salvation, no other system of philosophy has ever found this truth; we have. * *

Our nation is a nation of physical wrecks. We are old before we ever learn to be young. We are always under high tension—extremely high pressure. We work, but again I say it, not in the right spirit, for according to religious conception, work is not a means. Not to get something, but to do something is the plan of life as drawn up by this chapter.

We need today to have the lesson of recreation emphasized more prominently than the lesson of creation. But what is recreation? The word, as I said before, implies its meaning:—Such interruption of the creative energy as will flower forth into the opportunity for new creative energy. This is the test by which we can distinguish recreation from every other spurious article that is recommended as its substitute. Physiologists tell us that every effort of ours is attended by waste. The thought that you think wastes tissue, and the movement of the muscle is paid for in consumption of some kind. Work, therefore, means waste. You cannot heat the boiler without burning the fuel, and often in burning the fuel, there results in transmuting power in one form into power in another form, unnecessary waste, waste sadly to be deplored. Our work is wearing and wasting. The deficit must be met.

Sleep is the agency provided by nature to replenish the wasted stores of her energy, but the regular respite of sleep is not quite sufficient. Man needs also regular interruptions for a longer space of waking hours of his daily tasks. Experience shows that such interruption of work every seventh day is most beneficial. It sems to be by a mysterious law that interruptions at less frequent terms or more frequent occurrences, are less beneficial than the stately rhythm of six days labor and one day rest. Statistics and experiments have proven this.

But interruption of daily task does not satisfy man, if it merely means cessation of labor—even in sleep our organs are active, and man is made for activity—he cannot be idle—to do nothing is the worst punishment that can be meted out to man. We must be occupied. So it would seem that our very constitution must deprive us of that which the sabbath intends to be for us a day of rest. We have to be occupied. But physiology teaches us also that waste may be replenished and rest may be afforded by change of occupation, by exchange of those nerves and nervous centers that are vitally interested or under high pressure or excitement in one course of work, for other groups and centers that are not ordinarily aroused.

Change of occupation and of interests is the secret of the sabbath's blessing; not to do nothing, but to do something, something, however, of a different character. No machinery has ever been worn out by proper usage. It may have been rusted out or it may have been strained to excess by working one part too constantly and neglecting another part; but if all the parts of the machinery are in proper measure activized one after the other, it will last, and that much longer than if it be allowed either to accumulate rust, or if some of the wheels and pinions are whirring constantly while others are never set into action.

Men may be busy never so much, may apparently never have rest. They do not break down if they observe this law of change of interest and mutation of occupation. Herein lies the secret of vitality. Men that work in one field constantly, break down, but men that observe the law of activity by mutation in activity, do not collapse. * *

But with the hour of worship the day is not filled out. As we are situated and distracted by cares and concerns of the battle, scarce one of us can enjoy to its full the intimacy of family life. For many of us our homes are merely boarding places. Many of us do not know our own children.

In these days of the new woman even she frets at the restrictions of the home. She must consult libraries and write essays on the philosophy of the unconscious in the middle ages and long and learned articles on the archæology of Rome, if not on Sanskrit roots. She takes up cuneiform inscriptions. She has to solve every social question and neglects the one that she ought to solve. But God help me! This is rank heresy, in these days to even hint that there are certain things that woman ought to do before she launches forth into the larger world. Under these circumstances, certainly *one* day *is* needed to bring together for once the old man and the new woman and the young children to make them feel that they belong to one another. For the family life we need the sabbath.

And our family must enlarge and broaden.

When have we time to meet one another, for confidences of friendship? Not in the week, forsooth. Those social meetings that we have under high pressure and anxiety, at which the bill of fare constitutes the main solicitude; these social gatherings where no one is allowed to talk lest he disturb those at the card table—these "socials" are not inspiriting opportunities. The social factor of our manliness must be cultivated. To this the sabbath lends itself most fittingly. Friend must meet friend as father must meet son and wife must meet husband and mother son and daughter. * * —From a discourse by DR. E. G. HIRSCH.

Correspondence.

Supplementary Note to the Sermon on "The Monroe Doctrine Enlarged."

The following letter from one of the wisest and clearest thinkers on civic problems in our country, touches a matter about which the conscience of the preacher in question was uneasy. Swayed by a great desire to be just and yielding to the pressure of the sermon limit, he afterwards realized that he had given full expression to only one-half of his thought. He tried to do justice to one phase of the constituency in question. That there was the other phase referred to by Mr. Mead, the preacher is sadly persuaded, and he recognizes this protest as a necessary supplement to his own words. He would not that the other words were unsaid because he believes them true, but these words ought to be said because they also are sadly true.

Editorial Department *New England Magazine.*

BOSTON, January 28, 1896.

DEAR JONES: That is a glorious sermon on the "Monroe Doctrine Enlarged." But I do think you put an altogether too kind interpretation on the popular response to the President's war threats. I do not believe that that response, such as it was, sprang from a passion for justice; I believe it to have been an unhappy exhibition once again of "the original sin of nations." I think the whole episode not merely the assertion of the Monroe Doctrine, think as we may about that, but the reckless gratuitory appeal to the old war spirit in a people charged with our great duties to civilization and the future—is something to be rebuked with the fire of Elijah and be repented of in sackcloth and ashes. If that paragraph beginning at the bottom of page 746 were not there, I should say that the whole great sermon of yours was plenarily inspired. I wish that that paragraph was true, but alas! I fear it is terribly false and a dangerous ointment for a guilty nation. But it is a great prophetic sermon. EDWIN D. MEAD.

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AN eminent Scotch surgeon and professor of the University of Edinburgh, was once consulted by Tennyson regarding an affection of the lungs. Years afterward they met, and Tennyson was nettled to observe that the mention of his name made no impression upon the physician. Tennyson thereupon recalled the fact of his former visit. Still the Scotchman failed to remember him. But when the professor put his ear to the poet's chest, and heard the peculiar sound which the old ailment had made chronic, he at once exclaimed: "Ah, I remember you now. I know you by your lung." There is an American anecdote which "caps" this—that of the worthy Teuton who was shown a portrait of Henry Clay, and observed: "Hendry Glay? Hendry Glay? Oh, dot vos de great cigar man?"

READ the inducements offered on page 768 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Responsive Reading.

X. Selected from teachings of Mahomet.

BY REV. CARLETON F. BROWN.

Instruct in knowledge; he who instructs, fears God.
He who speaks of knowledge, praises the Lord; he who fights in its behalf, engages in holy warfare.
He who seeks knowledge, adores the Most High; he who spreads it, dispenses alms to the ignorant.
He who possesses knowledge attains the veneration and good-will of all.
Knowledge lights the way to heaven; it is our friend in the desert, our companion in solitude.
The ink of the scholar is more sacred than the blood of the martyr.
God created Reason, and it was the most beautiful being in His creation; and God said to it, "I have not created anything better, or more perfect, or more beautiful than thou.
Blessings will come to mankind on thy account, and men will be judged according to the use they make of thee."
Have you not seen how all in the heavens and in the earth uttereth the praise of God—the very birds as they spread their wings?
Every creature knoweth its prayer and its praise.
God is the light of the heavens and of the earth.
He will bestow on us light to walk in.
The East and the West are God's; therefore whichever way ye turn, there is the face of God.
He will guide unto Himself all who turn toward Him—those who believe, whose hearts rest secure in the thought of God.
Shall not men's hearts repose in the thought of God?
They who believe and do things that be right, blessedness awaiteth them.
Who is he that treateth our religion as a lie?
He it is who thrusteth away the orphan, and stirreth not up others to feed the poor.
Woe to those who pray, and in their prayers are without heart.
Who make a show of devotion, but refuse to help the needy.

Reason in Religion.

Text: In the beginning was the Reason, and the Reason was with God, and the Reason was God. All things were made by Reason; and without Reason was not anything made that was made. In Reason was life, and the life was the light of men. John i: 1, 3, 4.

I. GOD RATIONALIZES TO CREATE.

God's love in us is life; his wisdom in us is reason, by which life is guided, by which it is wrought out into character, into service. His creative life making this earth has a tender glow that becomes the rose, but it is His wisdom that sets the rose-shape for the love's indwelling. His love reasons, and has rationalized itself into the rose. Everywhere worlds, and what they bring forth, are but His love manifesting through wisdom. His love rationalizes, and its reasonable service is in our earth moving through its shadow and its light, in our birds nesting and singing and flying themselves out a glorification of the winds, in our cattle of the field who seem a very grace, mercy and peace to our troubled restlessness, in our children making home divine in the beauty of unselfishness, in our friends consecrating our days with beauty awake and our nights with beauty adream.

God's reason is the safety of His love; it is His love's complement and fulfilment. It is the orderliness of creation. It is the sanity of everything's nature, in which to that nature the thing is true and true to all relationships and transformations. It is the truth of things keeping faith with all man's search, with all man's mastering of nature into his new creations. It is His reason that makes the rocks and ores and trees keep faith with man unto his building of houses and industries. It is God's reason by which man can create a civilization, by which every wonderful invention of his becomes and serves,—God's reason in the things he has made, that in their use man, too, may become creator, so touching the nature of God in some great fellowship.

God's love rationalized and brought forth man, at whose center is the creative reasonableness, living up into man's reason, making it that part of his self-consciousness by which he is able to give himself meaning and his life direction. So man has wrought his civilization, not alone by his reasonableness dwelling in the things he has fashioned unto great services, but by dwelling within him as his grace and power of reasoning out his love until it becomes these reasonable things of service which today enlarges his life and increases the power of his manhood.

Dearest and holiest gift unto man is this that is called our reason. By it we are this best we are; by it we achieve this best we do. By it we can interpret and use creation. By it we can find God in all he has made, in all he is sustaining by his present indwelling. By it we can find Him within our own nature's deeps, the loving and divine Presence whom we worship, whom we may love with deepening and holy affection, whom we may serve in making ourselves more of men, in making life fuller and saner for one another, and in devotion to ideal humanity making life diviner for each other.

So may we cherish this divine Presence within us, growing ever more reasonable, and so ever more like Him, the Reason of the universe. So should we use this holy power in all our search for truth, in all our use of truth when found. In this that we call our religion, we should give it its true and holy place, that in these highest things of our aspiring and duty, we may be wise in God's wisdom, all the great stirrings of love within us, not vanishing in aimlessness, wasting themselves on themselves as the grainless mill burrs, but working out into wise words, into pure and steadfast character, into noble and unselfish life, into sane and helpful service. So does God's love become within us a holy, safe kingdom wherein working by wisdom it has its perfect will.

II. Through the reasonableness of creation man can find the reason of God.

Reason questioning creation with an omnipresent why is an attestation to the fact that creation is reasonable, and to man's reason can report its meanings. To any *why* we ask, there is always an answer from eyes that see deep enough and far enough. Without a reason God does nothing; and what we call science is just man's finding out God's reasons,—why he does a thing, and why he does it in that one way. *Why* is just another part of *how*, and so the inquiry of science as to how the world was made is an inquiry into the reasons of things, how they can be, why changes were wrought in them leading them forth into something new, while rooting in and resembling the old, yet each thing unlike in a skyey freedom of itself.

Every bit of real knowledge about nature and human nature is just a discovery of some reasonableness of creation, just some insight into the reason of God. But only can the reasonableness of man so study, so discover.

An irrational mind, a mind with no reason in it, if there is such, could not study creation at all, could have no interest in these vast and varied things that hallow our lives with their fellowships. All this conquering of the earth by finding it out and making it serve

is just a triumph of man's reasoning, is an evidence that a divinest and most blessed power in man is just his reason, that, within him, that can answer to and understand the reason of God as its works of creating worlds.

By his reason, whether working slow or swift, whether immediate, like instinct, or halting and measured like uncertain experimentation, man has come up out of savagery and keeps the place of his attainment enlarging it through the generations. And the greater the power and questions with which the man has to do, the more alive and regnant must reason be. As between the dug-out of some primitive savage, having reasoned out how he might cross a river, to the last Cunarder, that is modern man's problem of crossing the ocean reasoned out, there are, indeed, unities of reason, but yet a great distance of separation.

Reason has reached a greatness commensurate with the greater tasks of man. Why not the greater and more experienced reason regnant in religion? Why cast it out of the holiest temple wherein its services are in greatest need? If, as it is claimed, religion has to do with weightier questions than how to navigate the ocean, and if the question how to navigate the ocean has called into play a marvelous use of man's reason, why does not religion require man's reason as its best, that so to the blessings of religion, to the questions of religion there may be the truest answers, that to the blessings of religion there may be the divinest wisdom, that to the services of religion there may be the wisest direction, saving from any waste of foolishness?

Religion that is not reasonable, satisfying man's rational questionings, that uses not reason in the application, as in the discoveries, of its truths, is a dangerous thing, becomes an evil to man. What has preserved man from a deeper hurt from that kind of reasonless religion is the fact that there is much of the fruits of the past reasonings of men stored up in the things for which that kind of religion commands faith, asks the answer of a blind credulity. It is stored up as outlook and instinct, as aspiration and reasonable service, in symbol and hymn and prayer, in much of what we call faith and worship, in much that in the creeds is true. And is nothing but these fruits of reasoning, so far as they are in religions that ignore reason as dangerous, that feed the soul's deeper hungers and saves such enthronement of credulity from the senseless chatterings of the idiot; just as, while wheat and hunger are the rationalizings of God, we make immediate use of them, not thinking of the element of reason at all; making immediate, instinctive use of reason,—reason having passed into habit,—the reasonings and experimentations by which earlier man found out that wheat and hunger have a life agreement when put together.

III. Reason is a noblest part of achieving man, and, therefore, belongs natively to his religion, seeking to solve his deepest problems, to help him live out his highest nature.

Reason is the noblest and divinest part of man. It is a central thing of his humanity. An oak is reasoned out, but does not reason. It is an idea, intelligently wrought out. It is the result of thinking. It is a thought expressed through life in the terms of matter. The oriole is reasoned out, and, in what we call its instincts, adapting means to ends, it reasons. The horse is reasoned out, and reasons, through what we call its instinct; but instinct is just the small answer of a reason in the creature to the reasoning of the creator.

Creation everywhere is rational. There is no evidence that chance or insanity made it and rules it. It springs out of and is sustained by intelligent, reasonable life.

It is intelligent reasonable life that makes man what he is, that enables him to accomplish the tasks of civilization.

All that man does is done by his reason. He creates because he rationalizes. His art architecture, literature, inventions, governments are all the outcome of his reasoning.

If we speak of his instincts, these are but the quickened processes of reasoning, from long habit, from power attained unto by the slower processes; they are his immediate rationalizings. Just as the hand by training does with but little conscious direction the most delicate tasks; but its power is the outcome of careful practice, mental reasonings, is all through its activities that so seem to do themselves. What we call genius is full of reason, but its processes are all quickened and act immediately, for the works of genius are sane; they answer to the slower reason, the slower reason may understand them. And what we call hereditary genius matters nothing to alter this truth; for whether we say genius is of natural hereditary lines, whether we say it is the result of the soul's having lived and wrought in previous incarnations, or that it is inexplicable on such lines of interpretations, it still has all the sanity of reason in it, and in its works shows itself to be reasonable. Some fruits are more susceptible to the sun, and so fulfil in a greater richness than others of their kind. So some men are more open to the indwelling reason of creation, and these have an increase of mental power, that swift activity of the reason, which we call genius; or better that creativity of the reason, which flashes out an ideal, and then by the measure of patient toil necessary works it out into an actual.

It is said that the eye is woven of the light, and so for man it finds the light; the ear woven of sound, and so for man it finds the sound. Man's reason is woven out of the reason of God and therefore can report to man the reasonableness of creation, can find out for him the reason of God which is in everything.

God is in religion, as its life and reason; the living reason of man may find him there and have the witness of his reason in their own. Religion must be reasonable, and man, to discover and use it, must be active in reason as much so as to discover and use any of the powers of nature. When religion ceases to be reasonable, when man's reason is denied having any part in the attestation of its truth and in the practical use of that truth, then it becomes out of touch with the real man and his real life, fills with all manner of foolishness, and, if not actually within, borders on insanity,—only saved from running wild by the wholesome necessities of every-day life, commanding the use of reason or that reasons results, our life habits.

In religion reason may lift into lyric life, as God's reason that is physiology lifts into the robin, as man's reason that is the musical scale lifts into Beethoven's sonatas, as man's reason that is the mechanism of language lifts into Tennyson's songs or Shakespeare's plays, as man's reason that is in his constructing of buildings lifts into the dome of St. Peter's.

Reason in religion is not necessarily the cart horse. It may be electrical, swift, of mighty power. It may be a star with our wagons hitched to it. But still the reality of of religion roots in reasonable man. Save as reason has wrought and is working in religion, save as reason is its central atribute, it can have no splendid rooting in the earth and no skyey lift to grow and ripen in the fruit that feeds man's highest and holiest hunger. In religion we should revere reason as God's best gift to us; we should use it as the attestation of religion's truth; as wisdom and sanity of religion's use.—J. M. Scott.

The Home

Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—God receives the soul as the sea a bather, to return it again, purer and whiter than he took it.

Mon.—The soul's hours of strong excitement are it sluminous hours—its mountains of vision.

Tues.—The soul without imagination is what an observatory would be without a telescope.

Wed.—God appoints our graces to be nurses to other men's weaknesses.

Thurs.—Sorrow is Mount Sinai. To talk with God, face to face, one must not fear his voice.

Fri.—Law without, is only an echo of God's heart-beat within.

Sat.—Some men are like mountains that carry forests far up their sides, and shelter and nourish ten thousand living things in their shadow.

—*H. W. Beecher.*

How Could They!

We have a little sister.
I wonder if they missed her
When she wandered out of Heaven to come so far away.
How could they ever spare her?
I know she must be fairer
Than any little angel they are keeping there today.

Her eyes are blue and shining,
And her hair is soft and twining,
Just like a bit of sunshine all curled in little rings.
But, ah! who would have thought it!
(Perhaps they all forgot it)—
They let her come from Heaven all the way without her wings!

—Sydney Dayre in the *Outlook.*

How the World is Helped.

E. MAC LEOD.

By the river bank stood a cheerful little cottage, white-walled and brown-roofed. Behind it lay great fields of golden corn, hedged with wild roses and convolonli. Sturdy oats shaded the pretty homestead from the sun's piercing rays, and cool breezes rippled the surface of the stream into countless dancing wavelets. The spot suggested a pleasing dreamland; and, in truth, many were the dreams born there, and great was the good they brought forth.

Round one corner of the house peeped the crowded cupolas of the beehives. The Queen Bee was justly proud of her subjects. How cleverly they stored the delicious honey; —not a pin's point of space wasted in the tiny six-sided cells!

"That is right, Dusty-legs, put it just in here! Come along, Golden-Back, you will rest bye and bye!" The good queen hovered about, now here, now there, praising the active and encouraging the tired.

"Off you go, now off to the rose-hedge and the clover-field!"

"Buzz-buzz-buzz-z-z-z" the subjects answered, flying away. Among these busy workers was one great, big, strong fellow. He could carry more than any of the rest; and his golden down fairly bristled with pleasure when the queen looked admiringly upon his work. Perched on a bright pink blossom, with more than half his load gathered, he noticed a tired, hot worker slowly collecting the sweet juice. Yellowfluff

was one of the best-hearted bees in the world, and his kindness prompted him to help the weary one. But then—he would lose the queen's approving smile; she would think he had been loitering.

"After all," he thought, "I am very selfish. We are working, not that I, Yellowfluff, may receive praise, but that our hive may be well stored." So round he flew to buzz encouragement to his brother bee.

"Cheer up, Feather-legs! See, here is a lovely rose in the shadiest, coolest spot!" Then as the big bee passed his sovereign he ventured an ashamed glance; but instead of the displeasure he had expected to see on her face she gave him a glad look, which seemed to say "I understand." Many of the other bees followed Yellowfluff's example; and when night came everyone was happy and the queen looked contentedly at the result of their labors. Seldom had a day's work been so full of pleasure and withal so successful; for *each* had worked for *all*.

Not far from the hive grew a huge oak, around whose roots had sprung up violets and daisies. The hardy daisies rather enjoyed the strong sunlight, but the tender violets sighed for shade. As the oak leaves danced in the wind, their shadows fell upon the drooping flowers.

"O, look!" exclaimed one leaf, "my shadow is the biggest of all!"

"No," said another, "mine is!"

"Just see," cried a third, "I have covered a whole violet and two buds!"

"But then," said a glossy leaf, "the blossom on the other side of the buds has no shade at all. Could we not join our shadows? We might screen the whole plot from the burning heat."

"I suppose we might; but if all our shadows are joined, no one can tell which of us has thrown the largest."

"Well, even so. If you have the greatest shadow, it is because of your size and the way the sun falls on you. You did not make yourself grow, and the sun will strike you differently bye and bye; so your shadow is no credit to yourself."

"And even if it were, it is better to be really helpful, than to be thought so, said a merry quivering leaf. So all the leaves joined their shadows, each helping her sister leaf. And the drooping violets raised their dear little blue heads with grateful smile.

A fluffy white cloud, sun-kissed and wind-tossed, was gaily sailing overhead. It looked as if meant for nothing but play; yet thoughts of work it had too, for it paused and whispered, "What a lovely day I have had! I do wish I could help something else to have a good time too!" Then, as it gave a little whirl, the cloud continued, "Dear me, that corn looks sadly in need of rain; and O, I have a splendid plan! That is just what I shall do—right over in that corner—yes, my drops will look beautiful in the bright sunshine! How they will glitter! And the corn will be so pleased—it will love me so! I shall be radiant, too, as I quietly melt away and all will see my beauty—this is just the loveliest plan!" Then the white fluff gave itself a quick shake, as it cried, "Now, there are some more clouds coming,—I must hasten if I would be the first to help this corn!" But still it did not send down its cooling drops; it was thinking:—

"Perhaps, after all, I had better wait. I know we can do more good together than we possibly could one by one. But we shall not look so beautiful if we are all joined,—still, there is more beauty in a beautiful deed than in a beautiful form; yes, I will wait."

In a few minutes the sky was covered with a soft, white fleece and the drops fell quickly. The sun could not get through to glorify them, but the thirsty corn drank them none the less eagerly for that. And the farmer, as he watched them fall, thanked the great Father for his good gift of the rain.

Within the brown-roofed cottage the children were having a merry romp. Their mother called to them.

"Come children, here is a letter from your Uncle Jack! Do you want to hear the news?"

"Yes, mother!" shouted Uncle Jack's namesake, "I should think we do! How is his mission getting on?"

"Pretty well, dear. He is in good health and very fond of his people."

"Why do you say '*pretty* well,' mother? I think that is *very* well!"

"So it is, my boy. The only thing wanting is money."

"Why does Uncle want money just now? Is he poor?" asked Loulie.

"Not poorer than usual, little girlie; but he ought to have a school-house, and it requires more money than he has to build one."

That evening Jackie went up to the garret and climbed upon the window-seat. Here he sat quite still for a very long time; at least, it was a long time for him. He watched the river flowing past the orchard, past the barn and the gooseberry bushes, as though he expected it to bring him something. In reality he was not thinking of the stream at all. His thoughts had traveled to a mission-station far away, and presently he said half aloud, "How I should like to help Uncle Jack! Yes, I must help him, and I must do it myself too!" He had ten cents of his own. That would not go very far toward building a school-house. How could he get more?

Just then he heard Loulie's voice, "Jackie, Jackie, where are you?"

Should he ask Loulie to help? *She* was not Uncle Jack's namesake; but then—but then—ten cents would not do much for the school and Loulie had fifteen, that would make twenty-five. For his Uncle's sake he would give up the plan of doing it all by himself. Loulie should be allowed to help if she wished.

"I'm up here, Lou. Come up, I want to tell you something."

So he told Lou about his plan and she said, "Jack, don't you suppose the boys and girls at school would like to help too?"

I think those boys and girls must have liked to help; for Uncle Jack gets twenty dollars from them every year. Loulie begged a little corner of ground from her father; and the scholars work upon it after school hours. Everybody is glad to buy their produce, for they are careful to raise only the best. And the mission is steadily growing.

Thus is our Father's beautiful earth everywhere brightened and helped along. And though there are a few loyal, helpful ones who must toil alone, most of His plans are carried out by workers banded together. But, whether solitary or working in companies, the unconscious motto of each true-hearted helper is:—

"'Out of everybody's sight—
Most of all my own'—
So that God's sweet kindness may
All around be strewn."

GERICKE, the distinguished German forester, writes that the greatest ages to which trees in Germany are positively known to have lived are from 500 to 570 years. For instance, the pine in Bohemia, and the pine in Norway and Sweden have lived to the latter age. Next comes the silver fir, which in the Bohemian forests has stood and thrived for upward of 400 years. In Bavaria the larch has reached the age of 275 years. Of foliage trees, the oak appears to have survived the longest. The best example is the evergreen oak at Aschoffenburg, which reached the age of 410 years. Other oaks in Germany have lived to be from 315 to 320 years old. At Aschoffenburg the red beech has lived to the age of 245 years, and at other points to the age of 225 years. Of other trees, the highest known are ash 170 years, birch 160 to 200 years, aspen 220 years, mountain maple 225 years, elm 130 years and red alder 115 years.

IF the relative popularity of books may be proven by the order of their sales at a given place, the following list will be of interest. *The Book-News*, Philadelphia, says that according to a record kept for one month in the Wanamaker book-store, the fifteen most popular books have been the following, in the order named: "Titus," by Florence M. Kingsley; "In the Days of Auld Lang Syne," by Ian Maclaren; "Beside the Bonnie Briar Bush," by Ian Maclaren; Bachelor's Christmas," by Robert Grant; "Sorrows of Satan," by Marie Corelli; "Memoirs of a Minister of France," by Stanley Weyman; "Men of the Moss-Hags," by S. R. Crockett; "Casa Braccio," by Marion Crawford; "A Gentleman Vagabond," by F. Hopkinson Smith; "About Paris," by Richard Harding Davis; "The Second Jungle Book," by Rudyard Kipling; "Two Little Pilgrims' Progress," by Mrs. Burnett; "Knight of the White Cross," by G. A. Herity; "Tiger of Mysore," by the same; "Through Russian Snows," by the same.

A MINISTER in Glasgow was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me: 'Sir, you made a great mistake; that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in church, lest I should repeat that mistake and reprove another idiot."

Is thy cruse of comfort failing? rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse or thy handful still renew,
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving, all its wealth is living grain,
Seeds, which mildew in the garner, scattered fill with gold the plain.

—*Mrs. Charles.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Tuskegee Institute.

This school closes its fourteenth year with an enrollment of 950 pupils and sixty-six teachers and superintendents.

According to the official record: "The school owns about 2,000 acres of land and has over forty buildings, either completed or going up. It rents fifteen cottages off from the school grounds, and about ten of the teachers live in homes of their own. At least twenty-five industries have been carried on during the year, covering almost every kind of pursuit necessary to the support of more than 1,000 people. In all of these operations $73,247.58 have been expended, about two-fifths of which has gone into permanent plant, the balance to current expenses.

The pupils of the last year represented eighteen states and three territories.

A student is required from the beginning to work for everything that he receives, and the work is furnished under the direction of skilled superintendents, and with the view of helping him as much as possible to the mastery of a trade.

The influence of Tuskegee is gradually producing a wonderful transformation in the "Black Belt" of the south. The Institute, indeed, might serve as a model for any location where it is desirable to give the multitude the best possible equipment for meeting the average conditions of life. The plan of this work it is understood will become the basis for instruction of the peasantry of Switzerland. A committee of citizens of Geneva, appointed to formulate a system for industrial education, has been in correspondence with Prof. Washington, its founder, with the object of adopting his methods in that country, where industrial education originated.—*The Newsboy's Appeal.*

Western Unitarian Conference.

The following letter has been sent, in a slightly modified form, to our liberal churches of the west:

The Western Unitarian Conference makes its annual appeal to the liberal churches of the west with growing confidence in its mission. There is a good prospect that our conference will soon become more than ever before the rallying point and life giving center of all our liberal movement in the west. But to accomplish this there is need of a common headquarters in Chicago—the natural center of the west—and a common agent to devote his time to the central work with its various and far-reaching interests. This require about $3,000 each year of which our endowment fund gives us only $1,100. Therefore, we ask the churches which are to be benefitted by the increased life in the west to contribute as early and generously as possible. If all the churches which have contributed in the past four years should each give as much as in the past, we should come out free from debt at the end of the year We hope your church will be able to send us a contribution proportioned to its means.

D. L. Shorey, A. W. Gould, H. W. Brough, J. R. Effinger and W. W. Fenn,
Special Committee on Finance.

Anamosa, Ia.

Mr. H. C. Payne, who graduated from Meadville last year, is supplying the pulpit in this place for a few months.—*Old and New.*

Bear Lake, Mich.

Rev. T. P. Byrnes of Manistee delivered a lecture upon "Wendel Phillips" and another upon "Natural Religion" in the Opera House on Tuesday and Wednesday evenings, the house being well filled upon both occasions. Mr. Byrnes is a deep and liberal thinker and though all of his views may not meet with a ready acceptance, he advanced many excellent ideas which will undoubtedly be very beneficial to those who heard him. The audience, by a rising vote, expressed a wish to hear him again and he will probably give another lecture here sometime in the near future.—*Bear Lake Beacon.*

Decorah, Ia.

Rev. A. G. Wilson, formerly of Spokane, Wash., has become the minister of Unity church in this place, and the work seems progressing well under his care.

Cherokee, Ia.

The annual meeting of the Unitarian church here was a very pleasant event. The reports made by the secretary, Mrs. H. C. Allison, and the treasurer, Mr. J. N. Snidecor showed the society to be in a flourshing condition, as did also the interesting speeches made by the members of the society. Everything seems to point to a year of greater success than ever before.

Kalamazoo, Mich.

The recent hearty commendation of the People's Church by Col. Ingersoll has added not a little to the labor of the minister. She is in receipt of letters daily from all parts of the country and even from prominent city papers asking her to give an account of the church and its working—which, of course, she is very glad to do, but can do only at the cost of time and strength that would be none too great for the other duties of her position. Just at present, too, she is involved in a contest with one of the county officials—the Poor-master. She had learned from her intercourse with the poor that they had been treated in the most shameful ways by this man, so that she has felt it her duty to protect them by turning him out of his position But in spite of all these things, the work of the church goes bravely on. The congregation is steadily increasing in numbers, now filling all the seats in the body of the auditorium and overflowing into the galleries. The Sunday School has passed the hundred line. The Unity Club is doing excellent work under the leadership of Dr. Crane, and there is a Young Men's Union, as well as a Young Woman's Union, both eager to help the church and the community in every way they can. At the annual meeting recently over 270 sat down to the tables and 29 new members signed the bond of union; and though there was a deficit, we understand that it has been practically made up, so that the new year opens most auspiciously in every way.

Luverne, Minn.

Rev. J. O. M. Hewitt, who resigned his long and useful pastorate at Sheffield to take effect at the beginning of the year, has been employed by the society of this place to act as their minister for the next three months.

Sheffield, Ill.

Rev. Stanley M. Hunter, who graduated recently from the Meadville Theological school and has been preaching for the new society at Salt Lake City the past year, has accepted a call to the church at this place as its minister during the present year, and has entered at once upon his work. He starts his work with a united and growing society, we believe, and the best prospects of a useful and successful pastorate, and we extend the warmest wishes of the *New Unity* to both the minister and his people in their new relations.

Sheffield, Ill.

We are glad to record the call and acceptance of Stanley M. Hunter to the pulpit at this place, recently vacated by J. O. M. Hewitt. He is a promising young man entering into the labors of a faithful worker. Mr. Hunter is a graduate of the last year's class at Meadville; has had a profitable experience of some months at Salt Lake City

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and now settles down to a chance of work and study offered him by one of the most persistent and faithful village parishes in the west. We are glad to learn that Mr. Hewitt, after a faithful ministry of five years at Sheffield, is laboring at Luverne, Minn. Here is an earnest parish that will respond to his earnestness.

The Sunday School.

The World Is Saved by the Breath of the School Children.

The Troy Children's School of Ethics and Religion.

MY DEAR MR. GOULD:—

In response to your request I make a statement of the methods being used in the Sunday School of the Troy church. There are principles underlying all the plans which I describe, but I wave the discussion of these, and give as clear a statement as possible of this school as it is.

The "Sunday School" is composed of three parts. Children from six to sixteen are members of the "Children's School of Ethics and Religion." A "Young People's Class in Ethics" and a "Class in Sociology" for adults are the other two parts. As soon as the first class graduates for the children's school of Ethics and Religion, a fourth part will be developed to fill the space between this grade and the Young People's Class in Ethics. Just what this fourth part will be is not now known. Propably its name will be the "Junior Church."

The superintendent and the preacher sit together on the platform during the opening exercises, which last twenty-five minutes, and are as follows:—(1) ROLL CALL. Only the roll of the Children's school is called. On this there are 46 names. The roll is called by the preacher and excuses for absence are given to him. A record is considered perfect if there are no unexcused absences. The school takes the position that whoever is a member of the school must attend regularly, or resign from the school. It is considered an insult to the school and to the teacher for a scholar to be absent without good reason. The repetition of this insult would cause me to make a motion before the Sunday-school committee, that the offender be expelled from the school. The Sunday-school committee is composed of five members of the church, elected by the church, and has full control of the school. There have been no unexcusable absences this past half year. The members of the school see the justice of the requirement of regular attendance. Sixteen have been present every session since returning to the school this fall. One of the scholars comes from Cohoes, several miles from Troy, and yet has been absent only two sessions out of ten. The total attendance for December is 183, and there were only 15 tardinesses. The "Admission blank" which must be made out by each child on joining the school contains the following promise,—"I promise to attend faithfully the sessions of this school, and to do my best to become by its aid a little nobler than I am." Any scholar is at liberty to leave the school at any time, but, while a member, must fulfil the promise. The discipline of the school is greatly benefited by this roll call, and it is very interesting to hear the little men and women answer "Present." (2) VIOLIN SOLO. This solo gives the exercises a religious tone, and is part of the educational work of the school. Immediately after the solo the kindergarten withdraws. Unless exercises can be brought within the understanding of children it seems useless to keep them during these exercises. The time is used to better advantage if the

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The Study Table

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THE *North American Review* for January begins the one hundred and sixty-second volume of that periodical with the initial instalment of a series of articles on "The Future Life and the Condition of Man Therein," by the Right Honorable W. E. Gladstone. Hon. C. F. Crisp, ex-speaker of the House of Representatives, contributes an interesting paper on "How Congress Votes Money." "Foreign Missions in the Light of Fact" are ably and authoritatively discussed by the Rev. Dr. Judson Smith, Foreign Secretary of the American Board of Commissioners of Foreign Missions. The widespread comment created by the symposium entitled "A Study in Wives," in the October number is followed in the January number by one on "A Study in Husbands," in which such eminent writers as Marion Harland, Mrs. Burton Harrison and Elizabeth Bisland, debate what manner of man the ideal husband should be. Among the short articles are: "How to Avoid War," by A Business Man; "Canada as a Hostage," by Edward W. Thomson; "What is Malaria?" by Dr. Cyrus Edson; "The Function of Public Education," by Dr. H. H. Chapin, and "An Expensive Delusion," by Felix Oswald.

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The Jews in America and Europe.

The intensity of the anti-Hebrew crusade in Vienna seems scarcely to have abated. Although the Austrian government persistently refuses to tolerate the persecution of the Jews, and declines to ratify the selection of Dr. Lueger as Burgomaster of Vienna, it is the policy of the prevailing majority to elect Lueger over and over again. There is, of course, no probability that the devotion of the Viennese to their candidate will survive more than two or three rejections. Although Lueger is very fierce against the Prime Minister, he will not succeed. The Jews are too powerful to be subjugated, and moreover the better sense and feeling of the people will reassert themselves. The most conspicuous of the German Jew-baiters is Herr Ahlwardt, a man who has figured prominently in educational, clerical and political cricles. This personage arrived in New York last month with the intention of stirring up an agitation here against the race which he abominates so deeply. Ahlwardt was greatly surprised at the languid interest that his coming aroused. Instead of finding that the people of New York were ready to follow his lead in a harsh

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From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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uprising against the Hebrews, he found a marvelous Hebrew fair just on the point of opening in that chief center of popular attractions, the Madison Square Garden. He found the opening ceremonies of the fair participated in by Mayor Strong, ex-Mayor Hewitt and other distinguished representatives of the best Gentile opinion, and he further found hardly a man, woman or child in the great metropolis saying anything but pleasant things about the industrious, charitable and intelligent race which had gotten up so brilliant and entertaining a fair for the benefit of its vast and useful system of benevolent and educational establishments. Nobody can deny that the Jews as a race have some representative faults; and those defects in their national character do not by any means wholly disappear when they come to our side of the Atlantic. Nevertheless, when Jew-baiters like Ahlwardt declare that the Hebrews are only parasites, doing no productive work themselves, but only trying to divert to their own pockets the wealth produced by other men's toil, he shows his little knowledge of the industrial life of the Jews in the United States. The workers in the great clothing industry of New York City are nearly all of them Hebrews, and they are engaged in many other trades which require physical toil. Their charities and their work for the social advancement of their people, are pre-eminent in New York, and are excellent in many parts of the country. We have thought it timely and interesting, by means of some specially contributed atricles printed elsewhere, to call attention to the present conditions of the Jewish people both in this country and elsewhere.—From "The Progress of the World," in the January *Review of Reviews.*

Running an Ocean "Greyhound."

"The captain is the chief officer of the ship. He is more than that. From the time she leaves port until she enters port he is master of the life and liberty of every person aboard the ship, as well as of all the property in it. He is an autocrat. The head of each department is responsible for all that goes on in it. The first officer is at the head of the crew, or navigating department. The chief engineer directs everything connected with the engines. The chief steward has full control of all that has to do with the comfort of the passengers and crew. Each of these chiefs makes a written report at noon every day. Thus the captain is kept informed of every thing pertaining to the ship's welfare. Every one of the senior officers of the ship is a duly qualified master, capable of taking her around the world if need be. The day is divided into 'watches,' or tours of duty, of four hours each. One junior officer is on the bridge with each senior officer on duty. The senior officer directs the ship's course. He never leaves the bridge while he is on watch. Should he do so he would be dismissed at once. There is no excuse possible. It would be just as if he had died suddenly. His friends would all feel sorry, but nothing could be done to help him. Two seamen are always on watch in the bow of the ship, and two more in the foretop. Twice as many are on the lookout in thick weather. Observations are taken every two hours. In the good old sailing-ship days the captain was content to 'take the sun' at noon every day. If the sky was cloudy for a day or two, it really didn't matter much, for he could jog along on dead reckoning. But on an ocean greyhound, rushing over the course between New York and Europe at the rate of more than twenty miles an hour, it is highly important that the ship's position be known all the time. Fog may come down at any moment, observations may not be obtainable for ten or twelve hours. The positions of more than one hundred stars are known. By observing any one of these the ship's whereabouts can be ascertained in a few minutes. Of course the 'road' becomes more or less familiar to a man who crosses the ocean along the same route year after year. Yet this familiarity never breeds contempt or any carelessness. No man knows all the influences that affect the currents of the ocean."—*Harper's Round Table.*

Scientific Temperance.

The primary purpose of science teaching is to give not virtue but strength. The strong mind forms its own precepts of right aciion. The weak mind fails, whatever its memorized precepts. The methods favored by the advocates of scientific temperance must always fail of their purpose. No impulse to virtue is less effective than memorized statements of the evils of vice. Information learned by heart is never vital, least of all that which is given on doubtful authority, by methods not sanctioned by pedagogic experience. If such educational methods really led to temperance we might overlook their less desirable results. But the youth cannot be made virtuous by sentimental gush nor by scientific bug-a-boos. Just in proportion to his ignorance of the subject will be the teacher's willingness to undertake the teaching proposed by the New York law. Hence arise the penalties laid on teachers and trustees, a thing unheard of in relation to any study that justifies itself.

As already stated, it is evident that the value of the study of physiology is weakened or destroyed by neglecting its scientific aspects and by throwing its conclusions out of perspective. We might as well ask that our histories of the United States should devote a fifth of each chapter to the effect of the spoils system on the events described. The spoils system is to our politics what alcohol is to our bodies, and a wonderful field would be open to reformers if their doctrines could be forced into all historical text-books. And if one class of reformers is admitted, there would be room for many others.—David Starr Jordan, in Appletons' *Popular Science Monthly* for January.

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A French journal, the *Chesseur* illustré, tells of a Russian gentlemen who, wishing to ascertain where the birds go in winter, caught a number and attached to their tails a tube containing his address and a request in four languages that whoever might find the bird again would write him concerning the place and time of the finding. He waited long for an answer, but only recently received a

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A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

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To new places the only charges will be the traveling expenses of the speakers. To places desiring lectures for the second time some slight additional charge will be made to be used towards paying for the support of the Liberal headquarters in Chicago. All communication can be addressed to A. W. Gould, the chairman of the Missionary Committee, 175 Dearborn St., Chicago.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

All Souls Church, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

Church of Our Father, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Memorial Church (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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Mrs. Frank Meyers,
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